

# THE CEA CRITIC

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April, 1955

## LIBERAL EDUCATION AND EXECUTIVE LEADERSHIP

(Address at the CEA Institute Conference, University of Florida, June, 1953, by Brother Cormac Philips, Head, Department of English, Manhattan College. Part I of this piece appeared in The CEA Critic March, 1955.)

"The spirit of the American free man is already suspected to be timid, imitative, tame. Public and private avarice make the air we breathe thick and fat. The philosophic man is decent, indolent, complaisant. See already the tragic consequence."

So Emerson spoke out in 1837. In the June 15, '53 issue of The New Leader, Leon Dennen remarks that "whatever one's view of the role and function of the intellectual in modern society, it seems reasonable to assume that although intellectuals are not a group which can be strictly defined, most of them seem to have one trait in common: they are in a constant process of diffusion and vacillation." Later, Dennen says that one may say of "European intellectuals today what Chekhov said of a much earlier generation of intellectuals: 'They have neither immediate nor remote aims, and in their souls there is a great, empty space.'"

Perhaps it might be said that the discipline and orientation of executive duties would do much to dispel the diffusion and vacillation of the philosophic man, though if he has a great empty space in his soul he would have to drink of a deeper and richer fountain of grace than that he would find in the business world.

### How Get the Finished Product?

Now to ask a fundamental and pertinent question. How are we to get this finished product, this revolutionary executive? As stated before you'll get the product by giving the future executive a liberal education. President Pusey of Harvard puts it with the succinctness proper to one from Harvard and assuming an executive position at Harvard, "The business of liberal education is greatness." That forthright statement might well be linked with one made by Pope Pius XI, "Let us thank God that He makes us live among the present problems; it is no longer permitted to anyone to be mediocre."

In the course of attending to its true business, liberal education will

enlighten the future executive as to what he is, his nature, his human condition; and further enlighten him as to what his society is, the nature of this age of anxiety and fear. In short, liberal education will give the future executive an integrated understanding of himself and his world, that understanding of the "whole sweep of modern economic, political and social life" which Gulf Oil's President Sidney Swensrud in Fortune's April '53 article says is a "must" for men coming into management.

And the future executive will get that understanding not from life or managerial experience, not even from that academic grab-bag and catchall, that horrendous melange known as freshman composition, but from, to quote Dr. Pusey again, "the crystallized and distilled experience of the most sensitive, reflective and most observant of our human beings, and this experience you will find preserved in our great books and nowhere else."

A note of warning might well be made here. In the present national administration of the Republican Party, to be a successful executive in the business community means that one will almost certainly be tapped for government service. According to Mr. Rovere President Eisenhower's admiration for the business community seems to exceed that of Herbert Hoover and Senator Taft. Thus the problem takes on an added seriousness, but also an added pertinence. Is it not a consummation devoutly to be wished to have the philosophic man as successful business executive become the philosophic man as statesman, to join that aristocracy of intelligence Thomas Jefferson wanted running the country?

I might interject here that I don't wish to imply, smugly, that we in higher education have been

## Some Plugs For Ourselves

"... While the general liberal arts picture is important, we are an association of English teachers, and should try to get in some good work for our particular specialty.

"In the larger frame we sometimes forget that others than liberal arts students take English and in fact fill up our classes (at least freshmen) in many cases. Let's put in some plugs for ourselves!"

Thomas Marshall

Western Maryland College

1. Available, gratis, courtesy Prof. Kirby and the English Department at Louisiana State College, copies of two-color, six-page pamphlet, *English Spells Many Things*, containing effective quotations from business, scientific, government leaders. Most of the excerpts are taken from CEA Institute conference addresses. This pamphlet, like those used by the English departments at Indiana University, Purdue, and Brooklyn, was suggested, at least in part, by CEA Institute discussions.

2. Available, at six cents a copy, thirty-page pamphlet, *Training in English for Leadership in Business*, a symposium. This is the report of the proceedings of the fall 1954 meeting of the Virginia-North Carolina-W. Virginia CEA. Copies may be had from Prof. Lodwick Hartley, Head of the English Department, North Carolina State College.

3. To industrial, governmental, and other executive leaders, the CEA is distributing, gratis, copies of some of the items mentioned here, as well as copies of that section of the May 1953 CEA Critic which featured articles on English for the business and other non-liberal arts student.

4. At the 1955 national CEA Institute, General Electric Company and Union College, Schenectady, April 5-7, English professor participants will have ample opportunity to stress the role of their specialty in the education of non-liberal arts students, and there will be a common interest discussion group devoted to this topic. Tom Marshall himself is coordinator of the group. Prominent English professors are taking part in the program leadership. The staff members are, for the most part, English teachers. The theme of the entire conference stresses not just the liberal arts but liberal education and this necessitates consideration of the role of English studies for the non-liberal arts student.

In short, if at our CEA Institute conference, our specialty does not get its share of the plugs — then this is not due to lack of opportunity. And who knows — perhaps, after all, an indirect approach may be more effective. Cf. Public relations in a low key. Also Robert Frost's favorite dictum: "Easy Does It."

M. H. G.

eminently successful in giving to an impoverished world such good men. As a matter of cold, dismal fact we have been lamentable failures, as Messrs. Hutchins and Adler, then of the University of Chicago, repeatedly told us more than two decades ago. "I only took the regular course," said the Mock Turtle in Alice's Wonderland. "Reeling and writhing, of course, to begin with — and then the dif-

ferent branches of arithmetic — Ambition, Distraction, Uglification and Derision."

### An Intellectual Wasteland

The fundamental trouble with the liberal arts curriculum was that it had become an intellectual wasteland, with the students stumbling and fumbling through the labyrinthine ways of innumerable, unintegrated courses, ignorant. (Continued On Page 2, Col. 4)

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## GE Offers Art Fellowships

The GE Educational Fund has doubled its fellowship award program for 1955 with more than a quarter million dollars to be given in fellowships. While the bulk of these fellowships will be awarded in the fields of physical science, engineering, and industrial management, the program will for the first time offer six fellowships in arts, law, and business.

## Emphasis on English

## Dartmouth Insists Students Must Know Grammar

Dartmouth students must do more than write the correct answers in examination papers is to get high marks.

The college has declared that grades will be lowered "grossly by faulty composition and grammar."

"All this," said a Dartmouth announcement, "is partly in response to grumbling from the business world that students are leaving educational institutions without a proper command of their own language."

## OH, BUT IT DOES!

## "The Poetry Does Not Matter"

Even Mr. T. S. Eliot's most enthusiastic admirers, and these include many competent minds throughout the world, must have been a little astonished to encounter the above in *Four Quartets*. To be sure the author probably means no more than that the ultimate things are ineffable, though this is something we have always known (but have never come to terms with.) Ideally, if you can tell a woman how much you love her, you do not love her. Poor Hamlet's dilemma was the dilemma of us all: "O dear Ophelia, I am ill at these numbers."

## Eliot's Indolent Phrase

But Shakespeare's line has a certain music about it, a felicity, that Mr. Eliot's indolent phrase quite lacks. The point is important, for it is the girded accuracy of poetry that so distinguishes it from prose. Moreover, part of the peculiar genius of poetry consists in its ability to exploit the ineffable as nothing else can. Shakespeare's profoundest utterance is lyric despair, negativism redeemed of wistfulness:

But while this muddy vesture  
of decay

Doth grossly close it in, we  
cannot hear it.

Tomorrow and tomorrow and  
tomorrow . . .

We are such stuff as dreams  
are made on . . .

But will anyone maintain that the poetry here does not matter? The very emptiness is furnished, so that, in the words of another enlightener of our mortal darkness, "Nothing is here for tears." Actually, as both Shakespeare and Milton knew, there was everything for tears. Lear whimpers: "We came crying hither." and again, "When we are born, we cry that we are come to this great stage of fools." And it is Milton who weeps through the dark sockets of Samson "eyeless in Gaza." Yes, but not as the poet, not as his veritable self.

## Sane in Poetry Alone

That Shakespeare was Hamlet-Lear, verging on madness all his life (how could he not be?) I must believe; but again as to his veritable self, the poet, no. For it is in poetry alone that we are sane, especially as it reaches its peak—in religion. Shelley was never more right than when he affirmed that Poetry "redeems from decay the visitations of the divinity in man." So much it matters.

Francis Thompson affirmed that the Devil could do many things, but that he could not write poetry. "The Devil I can't," he might retort, in view of much contempor-

ary verse. But the quality of our "black bread" poetry would vindicate, rather than refute, Thompson's statement. Our substitutional loyalties today, together with our cold scholarship, include what is called "keeping religion out of it." But if I may offend a moment. I would beg to note, regarding the Incarnation, that it was The Word that was made flesh. Not a painting; not a symphony; not a piece of sculpture. But the Logos. Perhaps that tremendous Greek symbol cannot be made to include Poetry, though I am not certain that it cannot. St. Paul refers to Man, not only as "the temple of the Holy Ghost" (surely a poem in itself), but as "His workmanship." Now the word in the original is "poema" —"For we are His poem."

## In the End: The Word

We need the Word. We need it all the time. We need it, as I believe I could demonstrate, more than ever today. Goethe a-dying is said to have called for more light; but is not the soul always blind? She does not need to see her way Home; nor would any picture before the eyes avail to impart comfort. It is the Word that is wanted—a voice, not only for its consolation, but for power also. I have been re-reading the last testament of Captain Scott, and trying to reconstruct the scene in that White hell. He writes:

"We are weak, writing is difficult, but for my own sake I do not regret this journey, which has shown that Englishmen can endure hardship, help one another, and meet death with as great fortitude as ever in the past. We took risks, we knew we took them; things have come out against us and therefore we have no cause for complaint, but bow to the will of Providence, determined still to do our best to the last."

He then refers to the tale they might have told, and asks that their dependents be properly cared for. Am I perhaps finding what I was looking for in saying that it was the double lack of the Voice that this very gallant gentleman felt in the presence of Death: the voice of his Wife; together with the muting of his heart when there was so much there unpacked?

## Under a Dancing Star

I believe it was Wendell Willkie who said the World was in need of a great poem today. "The Waste Land" is over thirty years old; it appeared four years after the 1st world war. In addition to exemplifying its title, which of course the author intended, it reveals also his essential mental indolence. The ramshackle, affected (and alas contagious) satire did but labor the obvious; for men still living

## Liberal Education

(Continued From Page 1)

of what it all added up to, and emerging eventually with A. B. diplomas, certainly not bewitched, but considerably bothered and bewildered. Goaded, perhaps, by the Hutchins-Adler charges, but recognizing at the same time their validity, many colleges, including my own, Manhattan, took advantage of the respite, educationally speaking, of the war years to reexamine and reevaluate our liberal arts curriculum in order to muscularize it, to stimulate greater mental muscle play and intellectual adventure, widening and deepening the student's capacity for self-education.

## The Demiurgical Ideal Rejected

The revolution I referred to earlier, besides being individual, is also social. The social revolution will be far more difficult to bring about. Yet among all who must play a part in bringing it about, the liberally educated executive will have a leading role. To repeat Professor Graney's title, "Management: Key to the Future." For this revolution is to be nothing else than changing the demiurgical ideal of our industrialized society to the contemplative ideal. Since that sounds highfalutin and visionary, perhaps, even, to some, strangely un-American, let me explain.

The demiurgical ideal, as I am using the phrase in this context, is the ideal of human mastery over the physical world in order to pro-

duce more mud off their leggings (generally with a jackknife after it had caked) than ever sullied the shoes of many of our parlor poets.

It is in contemplating the grand utterance that might have been made that one is moved to say that it was not good enough to stand thus at the top of the pit into which we had fallen, and academically expound how foolish we had been. Something more was needed, say a rope; even a descent with food.

Tragedy should never be met with satire. Wherever this occurs the perpetrator is sadistic—a circumstance that may, in part, explain Mr. Pound's matricidal activity. There was no question in the last war of "my country right or wrong." It was, unequivocally, "my country right." She mattered, as Poetry matters, and will continue to matter. It is not too extravagant to say that all our defections stem from our defections for Her, born like Beatrice under a dancing star.

A. E. Johnson  
Syracuse University



duce — and to produce more and more for the people — for their prosperity, and their comfort. For comfort, read happiness. In the demiurgical view of things what makes people comfortable will make them happy. It was the demiurgical ideal that Pope Pius had in mind in his last Christmas message to the world when he spoke of the vast productive system in our industrial society and wondered whether it can have a really happy effect on society as a whole, and, in particular, upon the three fundamental institutions of society: the family, the state, and the institution of private property.

It is the demiurgical ideal, too, that Reinhold Niebuhr had in mind, when in his contribution to *The Partisan Review Symposium*, "Our Country and Our Culture," (June '52 issue of *The Review*) he uttered these more sobering words: "Our culture is threatened from within by the preoccupation of our nation with technology. The resulting crudities are much more serious than those of which our fathers were ashamed. The cultural and spiritual crudities of a civilization preoccupied with technics compare with the pastoral and rustic crudities of a frontier civilization as a neon-lighted movie palace compares with a cow-barn."

"Our problem is not merely the synthetic and sentimentalized art of Hollywood or the even lower depth to which television has reduced this art. It is also the problem of cheap technocratic approaches to the tragic historical drama in which we are all involved. We have wise men who think they can find a way out of our present distress by establishing clinics all over the world, which will cure children of 'aggressiveness' and thus make future wars impossible.

"Thus life in its grandeur and misery, and history in its tragic and noble proportions, are reduced to biological lives, in order to encourage the hope that the same engineers who mastered 'nature' will soon achieve the mastery of this vast historical drama."

The demiurgical ideal thus sees only the social end; it is the antithesis of the contemplative ideal which a German philosopher, Joseph Pieper, in a remarkable work entitled *Leisure: The Basis of Culture*, stresses as one of the indispensable conditions without which man is something less than man — a mere worker, a functionary, a thing. No wonder Pope Pius XII in the Christmas message referred to above, speaks of "that phenomenon which is submerging modern man under its tide of anguish: his depersonalization."

### Works Without Leisure: Fruitless

Therefore any discussion of the demiurgical ideal necessarily entails discussion of the concept of work in our society. Reviewing the *Journals of Andre Gide*, the French novelist, the critic Alfred Kazin remarks at the end, "It is not until one has lived through so many days of Gide's life that one realizes how much modern man has replaced faith in another world with work in this one. Gide is never so Protestant as when he is counting up every minute of his time and never so modern as in his belief that work will fill the spiritual vacuum."

It is this absorption in work that Pieper calls "proletarianism." "The proletarian," he says, "is the man who is fettered to the process of work. And every man whose life is completely filled by his work is a proletarian, further, because his life has shrunk inwardly and contracted, with the result that he can no longer act significantly outside his work, and perhaps can no longer even conceive of such a thing."

Side by side with this conception of proletarianism is what the Russian, Berdyaev, in an essay, "The Bourgeois Mind", defines as the state of being bourgeois. He calls it a state distinguished by its particular "soullessness, its constitutional inability to comprehend the heroic and the transcendent." Christopher Dawson says, "We are all more or less bourgeois and our civilization is bourgeois from top to bottom."

### With Little or No Love

This is surely what Walt Whitman meant, when forgetting temporarily his barbaric yawp of optimism, he wrote despondently,

"The type of civilization which America has produced is so far an almost complete failure in its social aspects, and in really grand religious, moral, literary, and esthetic results. It is as if we were somehow being endowed with a vast and thoroughly appointed body and then left with little or no soul."

It is what Sinclair Lewis meant when in his speech accepting the Nobel prize at Stockholm he referred to himself as "a writer whose most anarchistic assertion has been that America with all her wealth and power has not yet produced a civilization good enough to satisfy the deepest wants of human creatures." One thinks of the Frenchman who said that the American society was the only one that had passed from barbarism into decadence without once knowing civilization.

Almost Nobody Makes Anything  
Granville Hicks, literary editor

of *The New Leader*, reviewing a recent novel, *The Corpus of Joe Bailey*, remarks that in "this account of the American middle class, one is struck most by the absence from virtually all the characters of most of the activities that have traditionally contributed to human satisfaction. Almost nobody grows anything, and almost nobody makes anything. Almost nobody reads a book or looks at a picture or listens to music. Nobody seems to get anything out of his work except money. Even sexual activity is usually portrayed as revenge or some other form of assertion of the ego rather than as fun."

A professor of social sciences at the University of Chicago, as reported in *The New York Times*, charged that twentieth century Americans have almost completely abdicated the right to decide how they want to have fun in their leisure time. "Instead," he said, "we've hired the Bob Hopes and the Arthur Godfreys and the Ralph Kiner (this must have been after Mr. Rickey, rightly concerned about Chicagoans' recreation, unloaded Mr. Kiner from the Pirates) to have fun for us. Leisure time, forced on us by mass pressures is carried on in crowded frenzy. This is a real tragedy because work life is so often completely mechanized with no meaning for the worker, and his play life should at least give him freedom of choice and a sense of participation."

### Depavity: With Dignity and Restraint

Amid all this sombreness it might not be irrelevant to note

that when *The Retail Bookseller* was plugging the sequel to the best seller, *King's Row*, it stated that "so far as we can see, it has everything in it that made its predecessor sell: horror, sex, madness, and depravity — all handled with dignity and with restraint." I needn't tell you that this was before the advent of Mickey Spillane and that very model of dignity and restraint, Mike Hammer.

### What Weakness in Us?

The world is too much with us and the world is bourgeois. George Kennan, ex-ambassador to Russia, in his eloquent address at Notre Dame (the address, incidentally, was delivered at a dedication of a new liberal arts center at the University) referred to the impact of commercial advertising and the mass media as an impact that tends to encourage passivity, acquiescence, and uniformity, to place handicaps on individual contemplativeness and creativeness. Then he asked this forthright question:

"What weakness is it in us Americans that so often makes us embarrassed or afraid to indulge the gentle impulse, to see the finer and rarer flavor, to admit frankly and without stammering, apologies to an appreciation for the wonder of the poet's world and the miracle of the artist's brush, for all the beauty, in short, that has been recorded in the images of word and line created by the hands of man in past ages?"

What is it that makes us fear to acknowledge the greatness of other lands, or other times, to shun the subtle and the unfamiliar?

(Continued On Page 4, Col. 1)

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## How Does the Professor View the Businessman?

(Part I of this article appeared last month)

### Be Able to Do Something!

Robert N. Hilkert: However I may sound, I happen to be a strong believer in a liberal arts education for the businessman, and for all the reasons which have been so cogently expressed by others at this and preceding conferences. I have sent my own two children to small liberal arts colleges. My position, however, is that a student who is graduated from a liberal arts college and who upon graduation intends to go to work in business should be equipped with

iar?"

Yes, what is it? Our ignorance, of course, and our lack of taste. At any rate, in all this context liberal education seen as education for leisure takes on far richer meaning. It concerns nothing less than our unique functions as men, as human beings, with being rather than doing.

I'm aware, of course, that one of the sadder facts of life, at least so far in our national development, is that an education which prepares you to enjoy leisure doesn't prepare you to get it. Teachers are well aware of that.

### Good for Our Naked, Vulnerable Soul

Taking the demiurgical view one would ask, "Is what is good for General Motors good for the country?" In the contemplative view one would ask, "Is what is good for General Motors good for me, for my 'naked, vulnerable soul,' for my personal enrichment and enlargement? More than that, "Is it good for my fellow man, my co-worker?"

Robert Frost, going out in the early morning to turn the grass after another had mowed it in the dew before the sun had risen, muses about this unknown predecessor. "He has gone his way," Frost says to himself, "gone alone, alone as all must be, whether they work together or apart."

But when the poet later found the tuft of flowers unharmed by that early mower, that "leaping tongue of flame the scythe had spared," Frost felt a spirit kindred to his own. "Henceforth," he says, ". . . I worked no more alone; But glad with him, I worked as with his aid, And weary, sought at noon with him the shade; And dreaming, as it were, held brotherly speech With one whose thought I had not hoped to reach. "Men work together," I told him from the heart,

(Extracts from a panel discussion at the sixth CEA Institute, held at the Kellogg Center for Continuing Education, East Lansing, Michigan, June 24-25, 1954. On the panel were Francis H. Horn, President, Pratt Institute, Moderator; Milton M. Enzer, Director of Public Relations, Yale and Towne; Robert N. Hilkert, Vice President, Federal Reserve Bank, Philadelphia; Stanley Pargellis, Librarian, Newberry Library; Eric Larrabee, Associate Editor, Harper's Magazine.)

one or two marketable skills. It isn't enough to know a lot; one must be able to do something. It is one of the reasonable expectations of a college education. I feel sure we need to "reduce the gap" in our thinking on this point.

There is a position commonly

"Whether they work together or apart."

Of course, they do. The philosophic man as executive will further adorn and solidify that new art that has already brought its own revolution to industry, the art of human relations, a point so rightly stressed yesterday by Mr. Lobingier. Our loveless age can stand more truly human relations. As George Kennan said of international affairs in an address to Princeton alumni published in the May '53 *Atlantic Monthly*, "It is a field in which the pursuit of knowledge without understanding is peculiarly pointless and useless . . . and there is no understanding of international affairs that does not embrace understanding of the human soul."

So, too, in the field of human relations. And in his own attitude toward his work and his leisure the new type of executive might well say with Robert Frost in the concluding stanza of "Two Tramps in Mud Time":

My object in living is to unite  
My avocation and my vocation  
As my two eyes make one in sight,

Only where love and need are one,

And the work is play for mortal stakes,

Is the deed ever really done  
For Heaven and the future's sakes.

(From complete poems of Robert Frost, copyright 1930-1949 by Henry Holt, Copyright 1936-1948 by Robert Frost, reprinted by permission of publishers.)

It is of added significance to our discussion this morning that Mr. Kennan concluded his address at Princeton by stating that "understanding based on a firm grasp of the humanities and character based on an uncompromising integrity in all personal associations, are the very essence of a liberal education."

### Great Truths to See

And in concluding, I think of

held by the professor that education at the undergraduate level should be exclusively devoted to the liberal arts, to general education, and that professional training should be left to the graduate school. With this position I am in disagreement, if for no other reason that that it is unrealistic. Simple arithmetic relating to the total cost of undergraduate and graduate education will readily demonstrate the problem of family financing. Four years of formal college education is all that most students going into business can afford, and if the liberal arts college cannot provide general education plus some specialized business education for these students then it is quite clear to me what is going to happen. The liberal arts college will be avoided by these young men.

But even if it is certain that the man will attend graduate school I do not subscribe to a program of four years of liberal arts followed by graduate professional training. The businessman knows that many college students, potentially good students, plod through the first year or two merely clicking off credits in required subjects which have little appeal for them.

### Prepare the Followers Too

I believe it is a mistake for both businessmen and professors to consider exclusively the educational preparation of those who may be

the poet Wordsworth describing in *The Prelude* the despondency into which he fell over the later developments of the French Revolution:

" . . . I lost

All feeling of conviction, and,

in fine,

Sick, wearied out with

contrarities,

Yielded up moral question in despair."

He recovered from "that strong disease," his "soul's last and lowest ebb," only after he had become

"Studious more to see

Great truths than touch and handle little ones."

The great truths that I hope we have at last glimpsed here this morning are nothing less great than those that have to do, on the one hand, with what constitutes the good man, and, on the other, with what constitutes the good society.

destined to be the nation's foremost business leaders, those who will one day be at the top helping to make the big decisions which will affect profoundly our economy. Below the top posts in large business organizations, below the key business spots in government, and in the many small businesses which comprise the commercial grass roots of the nation, there is need for business competence and managerial leadership. Colleges exist to prepare people for these spots too! If the professor is really to understand the businessman he should know that we are deeply interested in these men. They may not have great intellectual stature, from the scholar's point of view, but they are good college material. Many will develop into first-class businessmen, and they deserve to be educated in the nation's colleges. The professor who does not share this point of view, or who accepts it only as a cross to be borne, will find that "reducing the gap" which we are here considering is not likely to be readily accomplished.

### Reasons for Misunderstanding

Painting with a few bold strokes and with a broad brush let me state a few thoughts which might help to explain why the professor does not really know the businessman. To begin with, by natural selection, the professor and the businessman are different kinds of people. We live differently and operate differently in the pursuit of our occupations.

Consider the way we solve problems. The professor intellectualizes a problem. He follows logically-ordered thought patterns. His attack on the problem is highly individualistic. He gathers all available data and he is unwilling to make a decision until all the evidence is in, and he is willing to wait for it. He is ever cautious and when he comes up with an answer he assures us it is "tentative." This is the way of the research mind. We understand it.

But does the professor appreciate that the businessman must operate differently? He must think and act as a member of an organization. He must give and take with the proposals and counterproposals of colleagues. He must reckon with what Chester Barnard calls the nonlogical behavior of individuals. Typically he must work fast because he is pressed for a decision. Often the decision must be based upon limited evidence. Boldness rather than cautiousness is called for.

### Society Needs Both



We need research minds and we need executive minds. We have both even in business organizations. I merely point out that there is a difference between them. If we are to understand each other and "reduce the gap" we must have a fuller appreciation of why each of us thinks and acts the way he does. The student, so most businessmen believe, should in college have the experience of working close at hand with the scholarly mind. The businessman wonders whether it is not also wise for him to have some experience with the business or executive mind during those four years. On this point the businessman feels that the professor believes no such thing, especially the liberal arts professor. This may help to make clear why the businessman feels he is not understood, and, of course, not appreciated by the professor.

#### Usefulness

Finally, the professor and the businessman need to have a meeting of minds with respect to the idea of "usefulness." The liberal arts professor seldom justifies the courses he gives on the basis of their usefulness. The businessman, however, does raise the question even though he knows the professor looks upon him as being a bit vulgar for suggesting that a liberal arts program should be useful.

The plain fact is that the humanities are useful. Mutual understanding would be furthered by having the professor say to the businessman, "I agree with you that our courses should be useful, and they are! Our courses contrib-

ute to an understanding of man, his behavior and his thought processes. Our courses provide insights into the problems which man has faced in the past, is facing in the present, and will face in the future. In our courses a man learns about the kind of world he lives in. He comes to understand how people live, move, and have their being. He develops an understanding of moral and ethical values. He learns to behave with due regard to the public interest. He learns to read and to write and to speak. He learns how to educate himself in the years ahead. Is not all this useful? Is it not practical? We professors do appreciate that the purpose of the college is to serve the needs of students, including those who are going into business. We are serving those needs."

With this approach, instead of the "culture for culture's sake" approach, we shall come closer to a meeting of the minds. There is no good reason why College Avenue and Main Street need to be so far apart.

#### IV

##### The Businessman as Idealist

Stanley Pargellis: I agree with the other panelists that there are all kinds of professors and all kinds of businessmen. At a recent conference at the Newberry Library there were a number of professors present and a couple of trustees who were businessmen. It amused me to see that the hard-boiled cynical people present were the professors, and the starry-eyed idealists were the two businessmen, the trustees. They had a no-

tion of what a university ought to be and apparently the professors did not. It was very salutary for the professors to meet these two men. They hadn't met people like this before.

I had the same experience on a panel at Princeton some years ago. With me on the panel was Ralph Budd, one of the great railroad presidents of this country. This was an economic history panel, and strange to say most of the professors there had never seen a real live railroad president before. They were amazed that a man should be as Mr. Budd was. Most college professors, I think, if you showed them Arthur Houghton or Meyer Kestnbaum, would not believe that such men existed. And they don't believe that such men exist because they have an idea, perhaps unreal, of the kind of person that the average businessman is. This is the average college professor, if such a creature exists (and he doesn't), and the average businessman.

#### The Stereotype

Most professors in the humanities believe that if they should have to spend an evening with an average businessman the conversation would probably be entirely upon business with which the businessman was concerned; or it might be on the importance of government in business, at the worst the impact of government upon this particular business; or on politics, at the worst with full approval of the extreme rightwing Republican position, and privately the professor would be quite sure that the businessman would leave calling him a communist. Or it might be on the weather, or on baseball, and if the professor tried to lead the conversation into a discussion of the national economy in general, say, its strengths and its weaknesses, or to the factors which made for the growth of big government in these days, he would get nowhere.

#### The Process of Abstracting

He's quite sure that he would get nowhere with the businessman because the businessman has little experience in the association of ideas of this sort. The businessman finds it difficult to think in abstractions, and by abstractions I mean simply the abstracting of some one aspect of a situation, a process of the mind, and giving that reality in the mind.

One can think of Mr. Shepard as a good man. The idea of goodness taken out of Mr. Shepard and erected into a virtue is an abstraction with which the businessman, the college professor firmly believes, is unfamiliar. The professor would love to throw out for discussion at such an evening's con-

versation some general question, and he might if he's in English try to put together the two sides. For example: How is literary production, its quantity and quality, related, if at all, to the business cycle? That's the kind of question a professor loves to play with. There may be no relation, but he'd like to discuss it and see, and get the ideas of a businessman. But the businessman is incapable usually of talking on a general subject of this sort.

#### The Exception Proves the Rule

Now amusingly enough, I had two businessmen in my office yesterday, one of them a very eminent engineer, and the other the man who headed the Commonwealth Edison in Chicago after Insull's day, and I told them that I was coming up here and that I was going among other things to raise a question like this. These two men at once accepted the challenge and started in to discuss the relation of literary output to the business cycle. There are businessmen and businessmen.

#### Who Finally Counts?

That's my first brief point, that I think it's difficult for the businessman to think in abstractions or in the kind of generalizations that are the professor's stock-in-trade. Secondly, the professor knows that in the long view of history the businessman, important as he may loom in his own day, has carried comparatively little weight in the advance of the kind of civilization that the professor is concerned with. It's the creative writer who has traditionally carried more weight. How many people, the professor will ask himself, can give the name of a businessman in Elizabethan England in the fifteen nineties? And how many people are there who, having read at all, cannot give the name of that young dramatist who died in his twenties in the fifteen nineties in a drunken brawl?

#### V.

##### The Businessman in Literature

Eric Larrabee: Mr. Horn mentioned one of the possible sources of ideas about businessmen, and that was the novels that are written about American business, read both by professors and by businessmen, written by individuals who apparently are more contaminated by the professors than by the businessmen.

There is a remark of Aldous Huxley that one of the troubles with German family life after World War I was that the Germans had no good novelists to tell them how to behave. We have at the moment remarkably few good novelists to tell us how American

(Continued On Page 6)

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## An Example Needed

For years I have been an eager reader of articles by grammatical revisionists, by proponents of discrimination between grammar and graphics (as a necessary preliminary step toward a reduced emphasis upon both) by rediscoverers of the language of the street as the norm of written discourse. Always I read them not merely for what they say, but even more out of a continuing hope of finding them apt models of the *novum organum*. For I think it only reasonable to assume that if the dialect known to our profession as Standard English or Literary English has outlived its usefulness as the staple of communication among the educated, reformers owe it to us to sketch by example, as well as precept, at least the outlines of the new idiom.

Invariably, alas, I am disappointed. Mr. Donald J. Lloyd, for instance, in his plea for a "new grammar" in the February, 1955, *CEA Critic*, exhibits no gracefully dangling participles, no cleverly abnormal sequences of tenses, no

business is behaving, to tell both of us, both professors and businessmen. It seems in many ways a deplorable thing, the monumental images which were concocted in the past which still walk among us of the businessman as he may have been then and which we still see because he may have been in a sense so much larger than life.

## Do We See the Facts?

I was struck by this yesterday as many of us went through the Oldsmobile plant and I listened to the comments which people made watching the assembly line. It seemed to me that they were not actually seeing the assembly line at all; they were seeing what they imagined an assembly line to be like. They were seeing Charlie Chaplin's *Modern Times*. They were seeing the assembly line of perhaps 20 or 30 years ago, where jobs were under pressure and quite brutally mechanical. I thought it was so obvious, watching the workers there yesterday, that their jobs had enormously opened out. They had a greater variety of freedom of movement, were much more casual, and many of them much more graceful. The kind of impression that many of the people watching seemed to have that this was brutalized and deplorable work seemed not to be shared by the people who were doing it.

Now the same sort of thing seems to happen when a novelist like Mr. Wake writes a book like *The Hucksters*. The images there are so convincing, so persuasive, that the minute you see an adver-

singular verbs skillfully linked to plural subjects. Indeed (if I may crudely lump graphics with grammar), I observe with interest that no less than five times in his first two paragraphs alone, he has avoided a favorite "error" of his students, of mine, and of yours by cautiously placing semicolons where commas would accord more naturally with what he brilliantly terms "the lax and spontaneous usage of ordinary men."

## Can or Should?

He tells us that the grammar which we Americans "deserve" will ignore "all issue of 'correctness' or propriety." "Its aim," he explains, "will not be to tell the reader what he cannot do, but what he can." Now, I never have heard of any teacher telling students what they cannot do, as most of us are far too busy telling them what they can do very handily, but should not do if their intention is to display proficiency in Standard Literary English.

tising man or a public relations man from then on you see a huckster and you imagine that that's what he is. Now the accusation of the businessman would seem to be that the young people who write these novels on passing through American liberal arts education acquire these ideas about business, become so permeated with them, that they cannot write really about what business is doing but only about what they think it's doing.

## Business as a Liberal Art

I don't know whether there is an answer to this. I'd like very much to know if there is. The thing that seems to me worst about it is that progressively the businessmen themselves become contaminated by this point of view. They become extremely apologetic about their position. It has been conspicuous here at this Institute that they are among the strongest defenders of the liberal arts. This was true before at the first Corning Conference also.

Is it not possible that this society in which we live is one in which business itself is one of the liberal arts? And in which the points of view which the professor traditionally would have been thought to have been defending are becoming so rapidly absorbed into the business life in which industry is the kind of characteristic American art that it may gradually, with our help and whatever luck we have, pass into the cultural stream?

I should like to express the hope, although it may seem a slim

Linguistics and the English Teacher  
A Criticism and a Reply

However, I think Mr. Lloyd's point is fairly clear: he would have us inform students that they may (if they choose) put semicolons instead of commas between independent clauses not joined by a co-ordinating conjunction, but he would have us conceal from them - except, perhaps, by winks and innuendoes - that writers of expository prose who do not do so are generally regarded as illiterate. He certainly would not want the principle expressed in the plain-spoken "Do not . . ." of a conventional Rule P72 (b).

## The Spelling Problem

One statement about the new grammar is mildly baffling. "It

will, I think," writes Mr. Lloyd, "use the traditional orthography, because that is what educated people write; but it will seek to relate this orthography constantly to the patterns, rhythms, intonations, and pauses of the flow of speech." That sentence seems to imply a suppressed major premise approximately as follows: "As regards written discourse, the new grammar will conform to what educated people write." But why, of all the characteristics of educated composition in English, single out for special mention the one most indefensible on principles of logic, consistency, and efficiency? How shall such a spelling as "rhythms" ever be related to the "flow of speech," or to anything else ex-

## A Plea for a Professional Attitude

The CEA Critic is a professional journal of opinion and news, the outlet for CEA members speaking in their own voices what they are moved to say. I am struck by the high degree of professional responsibility and concern for teaching which illuminates all discussions of literature and how to teach it. The boys know their business.

On the matter of composition—which involves language—the picture is quite different. I suppose there is a very small group of language and literature people who have made it their business to look at modern studies of language and try to work out an application of them to teaching. They do not agree on every point, but they do agree that the modern studies—linguistics in particular—are relevant, and they have attempted with care and what seems to me dignity to state their case.

I cannot recall a single statement from any one of them that indicates any lapse in responsibility or any deviation from the idea that our object in teaching is literacy: the command of standard written English. Nor can I recall any indication that these people are bores or vulgar or uninformed about the study of literature; they know it and love it; several are themselves literary scholars with the doctorate not in language but in literature. The style of their writings has been sophisticated, urbane, forceful, utterly lacking in dilletantism, expressive of the

one, that perhaps, when our age is looked back on, some of the businessmen's names will be remembered.

Francis Horn: I suspect that we've come a long way when we can discuss the possibility of business as one of the liberal arts. It is an indication that this confer-

ence is a success. scholar-teacher's concern with his discipline. That is the one side.

## The Experts All on One Side

The Critic has sponsored what should be a serious debate about the meaning of linguistics to the teaching of English, but insofar as expert opinion has entered the discussion it has all been on one side and ends with one conclusion: the literary scholar concerned with teaching "English" must master linguistics; it is relevant to any statement involving language qua language. It is a science attested by all who are competent to judge a science to be rigorous in method and productive of findings which meet the scientific tests of coherence, completeness, and relevance; its statements are factual.

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cept etymology (if even that)? For a moment you may think you see in the spelling "Grammer" in the third line of Mr. Lloyd's paper a harbinger of reformation, but tu excuseras les fautes de l'imprimeur, car tous les yeux d'Argus n'y verraient assez clair.

#### Why Instruct in English?

Mr. Lloyd strikes one new note. Most revisionists tacitly assume that the lower schools will go on with their traditional activities while we college people address ourselves to larger functions of self-expression and communication. Mr. Lloyd, on the contrary, regards the whole business of "correctness," from beginning to end, as "not a fitting object of cultivation through ten years of study labeled English; it is a triviality of the same kind that Emily Post decides in her books on manners, fit for extra-curricular activities or an orientation class." He does not make entirely plain why society employs armies of teachers of English (instead of, say, philosophy or what you will) to perform so stale and unprofitable a function over ten, and indeed even more, years of publicly supported education. It certainly will not take the successors of these academic Emily Posts very long to tell their pupils what they "can" do in the

way of "the lax and spontaneous usage of ordinary men." Except for the vexing problem of drill in "traditional orthography," with exercises in relating it "constantly to the patterns, rhythms, intonations, and pauses of the flow of speech," I think that the time now spent on grammar and related disciplines in the primary and secondary grades can be reduced to a negligible fraction. The teacher-power and student-power thus released for other activities may very well count for something in solving the present educational crisis.

As is evident, I find very little real fault with Mr. Lloyd's revealing article. I must, however, protest against the following obiter dictum: "as a matter of fact whole armies of testers have failed to turn up any substantial improvement in students' reading and writing as the result of the traditional grammar" — which is to say that after some twelve years of standard, required English in school and another two in college, our students go out the same door wherein they went. With respect (as Mr. Roy Cohen would say), bologna!

J. D. Thomas  
Rice Institute

for its advancement, and by the heavy investment of the foundations in linguistic research and researchers, not to mention their investment in literary scholars who wish to acquaint themselves with it.

#### Time for a Stand

Possibly the time has come for the CEA and The Critic, too, to take a stand and say, we will not print any more papers on language by people who demonstrate in their papers their lack of competence in linguistics and related disciplines.

For the Great Debate has rather fizzled. In the face of the dignity and the professional responsibility of the writers I have mentioned, the opposition has yet to come up with a single one which grapples with the central issue which, I think, is this: of the two bodies of subject-matter, traditional and linguistic, and of the two methods recommended, which in actual fact leads best and most efficiently to the end we both seek, the command of standard written English? What has the opposition offered? A fabric of sophistry, sometimes elegant and sometimes crude, which reduces in the end to a rather offensive argument ad hominem.

We have had the glittering rhetoric of Barzun and Knickerbocker which testifies only that they never got the point. We have had

doggerel by Sackett and lines by Lyman supposed to be written in the kind of English which would be in effect an upsurge of the common speech of the ignorant, the careless, the unwashed. Neither indicated any ear for American speech; their products were fakes. We have had Sackett's sophomoric misconstruction of James Barr's thoughtful paper on the use of linguistics and semantics in teaching.

But we have not had a single knowledgeable, scholarly paper by an upholder of the tradition which bore in on the issue from which the "linguists" have never turned aside: which subject-matter and method leads more directly to command of written English? I think the reason is not far to seek: the literary scholar who approaches this question with the rigor and objectivity of his own discipline does not remain among the opposition.

#### Standards Suggested

I think we might conscientiously state that we will not print a paper which 1) charges the linguists with advocating "the language of the street as the norm of written discourse"; 2) quotes out of context and misconstrues the quotations so as to make the linguists seem to be advocating such nonsense (this is scholarly malpractice); 3) displays ignorance of the scholarship relevant to language,

from Bloomfield to Fries and Trager and Smith; 4) attacks the men instead of the issue.

I know that the old and honored tradition that we throw into question is an article of faith with most literary scholars and that they hand it down by apostolic succession in the graduate schools. I feel that it does not get a fair case made for it, with these cheap and chippy choppers weaving their sophistries. I suppose that the real upholders of the tradition are busy about their literary concerns; if they care about the issue, they don't care about it enough to study it and write about it.

Since they do not show up for the tournament, the water boys and exercise hacks get into the arena, set up straw men, and come thundering down to demolish them. I recall the eminent Chaucerian who said to me, "You know, I'm all for you, though I don't agree with you." I said, "We are both students of the same master who taught us our trade. I like to feel that if you put your mind to this matter, you would come to the same conclusions. I trust what you say about Chaucer, though I am not a Chaucerian. I trust your scholarship. I would like you to feel the same about mine."

Perhaps I am wrong. Perhaps the CEA should not take a stand. But we have taken other stands after due consideration of the evidence, and it seems to me that the evidence points directly and inescapably to this one.

Donald J. Lloyd  
Wayne University

**Shakespeare and the CEA**  
Jack Cade to Lord Say (Henry VI, Part II, Act. IV, Sc. vii)

"It will be proved to thy face that thou hast men about thee that usually talk of a noun and a verb, and such abominable words as no Christian ear can endure to hear."

King Henry (Henry VI, Part I Act V, Sc. i)

"I always thought  
It was both impious and unnatural  
That such immanity and bloody strife  
Should reign among professors  
of one faith."

Quotations sent in by Bruce Dearing, Swarthmore College.

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## On the Importance of Being Metaphorical

In the October 1954 issue of *The CEA Critic* Professor Rice and two colleagues at Michigan begin their Teacher's Creed with the metaphor of university teachers being experienced guides traversing thoroughly familiar terrain leading to sure destinations. Teachers are not, it is insisted, leaders of exploring parties.

The image of guides leading travelers to absolutely sure destinations no doubt connotes the degree of safety intended, but it is perhaps inadequate on just this ground. The metaphor oversimplifies what is certainly a more complex experience for teacher and student alike. It eliminates all risk, but with it much tension, and much of the possibility for spontaneous excitement.

The image puts a premium on polite curiosity more than discovery. Absolute predictability is more the province of the production line than of imagination. The guide metaphor tends to make teachers the intellectual equivalent of non-commissioned officers conducting tours of the old fortress at Quebec; in their restricted way thoroughly versed in the history, even spritely in their routine gait and their routine humor, but resigned, with a decorum of resignation, to the prison patterns of established walks and sally-ports and, occasionally maybe, a recently renovated basement cell or two.

The least attractive implication of the Michigan insistence that teachers are not explorers is the hint of mistrust. Mistrust, first, of individuals, and then of imag-

ination and ingenuity too. There are better ways than this to encourage teaching as an art, or study as an endeavor of mind and spirit. Nor is this implied mistrust a good base for productive personal relations within the profession; the teacher, new or old, is not improved by the confirmed skepticism of his professional peers.

The guide image, furthermore, distorts somewhat the role of the student who, however much he must depend on the leadership of others, is essentially doing something for himself, or should be. He is engaged in robust, and not entirely predictable, discovery. Education does involve risk; this is part of its glory and sometimes perhaps its tragedy. As teachers we had better understand the forces we are dealing with. But we need not be timid to be wise.

The better symbol for university teacher-scholars is still, I should think, that of the discoverer or explorer. It is assumed that such a person understands the facts of navigation, and that he has done a good deal of traveling in near as well as remote parts. He is adventuresome, but not necessarily foolhardy or reckless with other people's lives. He thinks of those who accompany him as a crew—to be organized and directed, of course, but as individuals having a legitimate self-reliance of their own. Indeed he is dissatisfied if they do not show as much. He does not patronize them as either careless tourists making a cabin passage, or as ciphers in a museum tour. He seeks himself to be an expeditioner alert for new experience, and practiced in making past knowledge applicable to opportunity for new. He has at least a master's license and a master's responsibility.

Discussion by analogy and metaphor has strict limitation to be sure. But the Michigan professors chose that ground themselves. And I think they were right. Metaphor is important to men of letters.

John Hicks  
Wesleyan Univ.

Theodore A. Sherman, *Modern Technical Writing* (New York: Prentice-Hall, 1955), 424 pp. \$4.75.

Designed for a collegiate freshman or sophomore course in report writing for engineers and technicians, this text is deductively arranged in three main divisions. The first section considers the general nature of technical writing, ranging from outlines to the preparation of charts and diagrams. The second section concentrates upon the specific problems of formal and non-formal reports. The third section extensively treats of business correspondence. Appended is a 60-page "handbook of fundamentals," a condensed and simplified review of English usage.

Treatment and coverage in each section of the book are ample for a technical report writing course. Simple, conservative presentation permits easy classroom use.

Especially helpful are the numerous illustrations of actual reports submitted to government agencies and private industry. The attention given to letter writing is more than that found in similar volumes. Instructors whose technical knowledge is not exhaustive will find this a congenial text with which to work. Format is attractive and print is particularly easy to read.

Martin S. Day  
University of Houston

Charles W. Cooper of Whittier College has just published a book entitled *Preface to Drama*. Ronald Press is the publisher and the 733-page book sells for \$4.50.

## Southern California CEA

The spring meeting of the Southern California CEA will be April 16 at Univ. of South Cal. Subject: "Who Teaches English Teachers?"

There will be a panel discussion, including one department of education teacher. The aim will be to narrow the gap between the subject-matter field of English and the professional teacher-training course.

## Middle Atlantic CEA

"The Undergraduate Major in English" will be the theme of the spring meeting of the C.E.A. Middle Atlantic Group at College Park, Md., on Saturday, April 23. The Group will convene at 10:30 a.m. in Symons Hall, University of Maryland. The morning session will consider the history of the English Major in American colleges, its future prospects, and means of promotion. The afternoon program will consider its use toward specific objectives, such as liberal education, preparation of secondary school teachers, and basis for graduate study.

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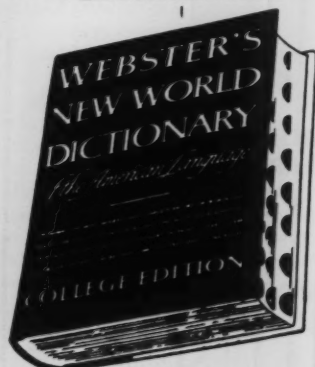
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